

THE CO-OPERATIVE MAGAZINE.

No. II. Vol. 3.]

FEBRUARY, 1928.

[PRICE 6d.]

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[As the Principle of Co-operation is now exciting increased interest among the Wealth-producing classes, it has been deemed expedient, in order to promote a wider circulation, to reduce the Price of the Magazine.]

LONDON:

PUBLISHED BY HUNT AND CLARKE, YORK STREET,
SHERWOOD, GILBERT, AND PIPER, PATERNOSTER-BOW;

SOLE AND PRINCIPAL OFFICE OF THE NATIONAL CO-OPERATIVE SOCIETY,
36, RED LION SQUARE.

(Where Communications for the Editor should be addressed.)

AT THE EDINBURGH CO-OPERATIVE STORE, SUTHERLAND, CALTON STREET,
EDINBURGH; R. GRIFFIN AND CO., HUTCHINSON STREET, GLASGOW; AT THE
ORRHISTON STORE, J. LOFTUS, 107, BATEMAN STREET, CORK; A. H. GRA-
HAM, COLLINGWOOD GREEN, DUBLIN; AND J. MORTIMER, PHILADELPHIA.

Printed by Richard Taylor, Red Lion Street, Fleet Street, London.

NOTICE.

The Meetings for public Discussions at the Co-operative Society, 36 Red Lion Square, will be resumed on Tuesday the 5th of February, and will be continued on every succeeding Tuesday until further notice.

THE CO-OPERATIVE MAGAZINE.

No. II.]

FEBRUARY, 1828.

[VOL. III.

AN ESSAY ON WANTS.

The wants of man how few, did he but know
The real cause of happiness and woe.
The wants of man how easily supplied,
Would he but follow Nature as his guide.
Health, Peace, Content, and mind for aye serene,
Await the man whom Pride hath never seen;
Whom love of Wealth, of Fame, and despot Power,
Hath never dazzled even for an hour:
But who pursues his way on this life's road,
A lover of his neighbour and his God.

THE wants of men so differ in kind and so vary in degree, that, to an observer unaccustomed to generalization, they must appear a mere chaotic mass, confused and irregular. In savage life few, in civilized life many, they would appear to arise from man's social condition; the wants of the prudent useful, of the imprudent injurious, they would seem to originate with and depend upon man's moral condition: and in truth from his animal, his mental, and his moral natures, and their various modifications, all his wants spring.

Those wants whose just supply is necessary not merely to his existence as an organized, intellectual, and social being, but to his *best* existence as such, may with propriety be termed his necessary or *natural* wants.

And those wants which are necessary neither to his being nor his well-being, which originate in the mere forms of society and the habits of manners which abound in the world,

and are upheld solely by opinion, may with equal justness be designated his unnecessary or *artificial* wants.—We have thus arranged into two classes all the wants of men, whether of the wise or unwise, the savage or civilized, the fashionable or unfashionable.

The natural wants of men are either unsatisfied desires felt by the individual, and the supply of which is necessary for his well-being; or they are unpossessed qualifications. Of the former kind are the desires of food, warmth, &c.; and of the latter, wisdom, philanthropy, and religion. The supply of the former wants, Nature herself in a great measure provides; and air, light, and heat, three important means of human nourishment, are ever present and may be ever enjoyed; and the materials of food, clothing, and habitations, are freely and abundantly offered to our use, to be made subservient to our purposes, by the assistance of healthful and pleasurable labour. Thus then are the means for the gratification of the first class of natural wants within the reach of all; excepting indeed where the institutions of society have subverted the natural right of all men to supply themselves with all useful things at the expense solely of their own labour. Some are procurable without effort, and the rest yield to the labour of man; each commonly well organized person can procure food for himself and family at the cost merely of easy labour, which at the same time preserves his strength, increases his health, and adds greatly to the ease of his mind;—thus ex-

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hibiting a specimen of the beautiful harmony, arrangement, and connexion of all things in nature, and their tendencies to good. And clothing and habitations, the social union of a few or a family may with equal facility create by the means of co-operation.

Nature then has been no stepdame to her children, would they but confine their wants within the bounds of moderation and healthy supply; would they but content themselves with those things which, while they answer the ends of their construction, are free from the fallacious enticement of luxuries; would men be satisfied with wholesome but *plain* food, with warm but *uncostly* clothing, and with comfortable but *unadorned* dwellings,—the labour attending the creation of these things being neither disagreeable, difficult, nor injurious; but on the contrary, pleasing, easy and healthy,—they would find comfort attend them through the whole period of their earthly pilgrimage.

How different the picture of what men may and shall be, (and how glorious that difference!) to what men have been, and now are! If we look into society, we find men the slaves of lust, crime, temptation, and the long catalogue of wants which either their ignorance or their folly have given birth to. The gratification of artificial wants, unlike the supply of natural ones, repays the possessor too frequently with disease and disgust, and occasions feelings inimical to the universal happiness—pride, contempt, and want of charity; while their non-gratification gives birth to discontent, enmity, and envy.

The supply of artificial wants is generally at the expense of the well-being and health of those whose assistance is required for that end; for the assistance of hundreds of his fellow-creatures is frequently demanded to gratify the absurd whims and expensive desires of the victim of artificial wants. Of such nature are the

wants of gold, silver, palaces, embroidered garments, and the long train of imaginary necessities which fill the otherwise empty head of fashion's devotee. Let us examine the main ground or basis on which rest nearly the whole series of unnecessary wants, beginning with ornament, the most trifling distinction of dress. What is it that makes the finely cut coat or the elegantly fringed garment an object of desire? Not their capability of keeping the human frame warm, and preserving it from sudden changes of temperature; because a *plain* coat and a *plain* garment would answer that end equally well: but their power of obtaining the good opinion of one's fellow deluded mortals, for the gratification of egotism, ostentation and vanity, under the less harsh terms decency, respectability, and gentility.

How few men are there, if any, who seek these things, who appropriate to themselves (to the exclusion of their fellow-creatures,) fine houses, carriages and furniture, to enjoy them alone? And yet how many are there who without these things to make much of them in the sight of others, feel ashamed, and in some cases deem themselves inferior! In society such things are every thing, in solitude nothing. Tried by the test of individual or solitary gratification, we find the wants which are truly artificial diminish, decline, and die: and yet the possessors of the means of supplying them are unwilling to share them with their fellows; but on the contrary preserve them exclusively to themselves, for the sake of the distinctions of rich and poor, high and low, which are the grand pabulum of pride. But the support upon which recline nearly all the wants of what is called, but erroneously so, civilized life, is our love of the good, and dislike of the ill, opinion of our fellow-creatures,—a love which we do well to cultivate and cherish. But are the prevailing good or ill opinions of mankind, such as the man of sound

sense, just views, comprehensive mind and true independence should care for in the slightest degree? Certainly not: for these very opinions proceed from the ostentation and folly which pervade mankind. The prevailing opinions relative to property, and their influence on action, are such as to subvert all true morality; actions and character being the subjects of morality, and not mere wealth, mere honour, or mere title. The *good* opinion of mankind, if the thing falsifies not the name, must be based on something *better* than the feeling which a dress or an equipage can draw forth; and their *ill* opinion, on something *worse* than the absence of these exterior appendages, which never have been, nor ever will be, the characteristic marks of true mental greatness or moral dignity, but are generally indicative of their opposites.

The good opinion must have relation to *virtue*, the ill opinion to *vice*; and virtue and vice bear no shadow of affinity to the decorations of either the body, the name, or the estate. To be virtuous, a man need not be rich; to be vicious, he need not be poor; and artificial wants both diminish virtue and increase vice.

The good opinion of mankind is an estimable thing; but then it must be the true and not the false good opinion: the ill opinion of mankind is an avoidable thing; but then it must be the true and not the false ill opinion. To yield to the commonly received and adjudged good or ill opinion of men is, in the language of the world, a proof of good sense; in the language of truth, egregious folly. While on the contrary, to be above and independent of that good or ill opinion, is usually pronounced singularity, enthusiasm, madness; is truly pronounced, real wisdom. Custom, the god of the worldly-minded, has so many absurd ceremonies and vicious sacrifices, and supports so many iniquitous and demoralizing institutions, that he who

would serve his fellow-creatures extensively, must cease to bow at the altar of worldly respect; and regarding alone the voice of nature and truth, pursue his ends undaunted and unmoved. But to dare the frowns of neighbours, to despise the scorn of cold-hearted mistaken worldlings, and to seek a return to nature, truth, and justice, has need of an independence of mind, a conviction and a consciousness of rectitude, which few have yet possessed. But although the acquisition of this natural independence is truly difficult, surrounded as we have all been by the false lustre of unreal blandishments, it is far from being an impossible accomplishment; and he who really desires to lead a life of virtue, health and ease, will soon find that the means are at hand,—that he has only to surrender the desires of artificial distinctions, and content himself with what is natural, good, and useful. The wants of nature are few, and easily supplied; the wants of artificial existence manifold, and with difficulty gratified: leisure, health and content, attend the one; disease, discontent, and evil, await the other. Thus differing from each other,—who is there with one atom of good sense about him, that would not choose the former and relinquish the latter? who would not resign the unnecessary, and retain alone the necessary wants of his being? And if thousands would thus act, human society would undergo a change as extraordinary as can be conceived; and mutual co-operation, community of property, and universal good feeling would succeed the present state of divided interests, competitive warfare, and mutual enmity.

We should reflect on these things. We should remember that all that is truly useful may be enjoyed without evil, and that beyond that cometh of evil, and endeth in evil. We should ask ourselves, whether the possession of fine clothes, fine houses, and fine furniture, is a subject of such great moment as regards our *real* well-

being? and whether with their accompanying moral and physical consequences, such things are really preferable to a mere warm coat, a strong-built house, and an useful set of domestic implements, with their consequences? We should remember, that exactly in the same proportion as we reduce our artificial wants, we increase our leisure for moral and mental purposes, and the cultivation of the arts; in proportion as we remove our thoughts from sensual objects, we refine our ideas, and render ourselves more useful to one another.

We have compared the one class of the natural wants of man with his artificial wants, and have found that the gratification of the first is attended with good, and of the latter with evil to man. We proceed to consider the other class of natural wants,—those unpossessed qualifications, the supply of which is absolutely requisite to the *best* existence of man. But the supply of these wants,—wisdom, philanthropy and religion,—can alone be obtained by our surrendering up, not only as things of no value, but as things of positive mischief, the desires of artificial life—pride, wealth, power, and their various modifications. To gain true wisdom we must cease to be the dupes of prejudice and the creatures of error. To ascend that eminence from whence may be viewed all the relations of existence, we must not be bound down by a devotion to the present good opinion of men, or a dread of their ill opinion. To attain the fountain of truth, our paths must be free from the enticements of error and the attractions of folly, and the clue which is within our own breasts must be unperverted by the fallacious proprieties of ordinary education. The infant mind must also be nurtured in the right way, and the best feelings of its being developed and strengthened. The usual motives to action must be discarded; and the best motives, those of love and affection, take the place of mercenary and

unnatural impulses. Thus, and thus only, will genuine philanthropy be elicited, and pure religion be awakened. Without wisdom, man is continually erring, and even of his best choices he is not certain. Without philanthropy, he is cold and lifeless as a social being; the animating spark of human love has not been enkindled within him; and too frequently he is cruel and vicious. Without religion, all nature is a blank to him; and the beautiful arrangements of existence are barren of instruction and improvement: his soul is dark, his heart perhaps cold, and his whole being selfish. *With* them, he is the image of God upon earth; he moves within the sphere of existence allotted to him, blessing and blessed.

To gain wisdom, to gain truth, to gain virtue, which are the ends of human existence, and for the possession of which it may be presumed we are here placed, requires neither the fictitious garb of exterior respectability, nor the unsound appendage of titular dignity. Virtue may flourish and meet its reward, even though *nominal* poverty surround it.

With plenty spread on the lap of nature around us; with ease within us; with objects of beauty, delight, joy and happiness every where about us; with an unquenchable thirst for knowledge, an unyielding love of truth, freedom and virtue;—man, living in, with, and from nature, may receive the glorious reward of his pure thoughts and unsophisticated actions from the Divine Power who made him,—

Who causeth in the virtuous heart to live,

That happiness which he alone can give.

Dec. 5th, 1827.

C. R.

PESTALOZZIAN INFANT SCHOOL.

To the Editor.

SIR,—I BEG to call your attention and that of your readers, to the subjoined Prospectus of a Pestalozzian Infant

School, the matter of which is in my opinion highly important and worthy of your deepest consideration. I will trouble you also with a few remarks on infant education generally.

The fact that the character of every member of society is materially modified by the kind of education which in early life it may receive; and that the power of resisting evil and temptation is either crushed or strengthened by the treatment it may experience at that period, is so notorious as to have commanded almost universal assent: and yet society has gone on for ages without turning this great truth to practical account. It is very true that parents have in some few illustrious instances, taken into their own hands the education and moral nurture of their children; but the usual and nearly universal method is to surrender them to the care of nurses and others, who are utterly unable to perform this most important duty of all, and who rather tend to deteriorate the character of the children entrusted to them, and to render them unfit for their high destination. Not that either such neglectful parents or nurses are blameable for the conduct they pursue, acting, as they do, under mistaken notions of right and wrong. But surely, now that exertions are daily being made for the improvement of society, the great and immensely important means of securing the future well-being of mankind, and of hastening its progress, ought not to be overlooked; and infant schools should command the support and well directed assistance of every friend of the human race.

It has appeared to me, Sir, that the success of the Co-operative System will depend greatly on the attention which is paid to the early formation of human character; seeing that as such system can alone succeed when the moral character of those who would form a Community has been improved, the chance of

rendering the rising generation proof against the temptation of false enjoyments is much greater than that of totally changing the opinions of the present.

The great advantage of the Pestalozzian over all other yet discovered systems of education is this: that it calls forth the best feelings of human nature, directs them to good ends, and strengthens them by frequent use; it pays attention to the real wants of the human being; and instead of injuring the dispositions by false tastes, and filling the memory with unintelligible phrases, it prepares man for the fulfillment of every duty, and elevates, purifies, and refines his nature. I am, Sir, &c.

CHARLES ROSSER.

Jan. 6th, 1828.

PROSPECTUS

Of a Pestalozzian Infant School to be established in the Vicinity of Holborn.

It is proposed to establish a Pestalozzian Model School in some populous part of the metropolis, where the children are sufficiently numerous to manifest the benefit of the best system of Infant Education. Some friends who have had opportunities of observing the operation of the Pestalozzian system, and who have themselves felt its advantageous results with relation both to the feelings and the understanding, lamenting the want of such an Institution in this country, are desirous of founding a School which may serve as a model, and in which all that is beneficial in this method may be brought into practice.

In inviting the attention of the Public to this proposal, those with whom it originated feel it their duty to give an explicit statement of their views, and an outline of the principles on which this School is intended to be conducted. The usefulness of many of the numerous schools already established, in improving the character of the rising generation, although great, has been much limit-

ed by the imperfect acquaintance of the masters and mistresses with the true spirit of the instruction which they had to practise : it is therefore considered that the establishment of a school combining the two-fold advantages of the education of children, and the preparation of instructors for the management of other schools in town and country, is an object of general desire.

The end of Infant Schools, in their opinion, ought to be not only to keep the children, as the phrase is, out of harm's way, but to benefit them positively by a careful attention to the development of their physical, mental, and moral faculties.

To promote the *physical* well-being of children, it is necessary that the building in which they are to pass the greater part of the day should not be deficient in any of the primary conditions of health ; that their exercises should be carefully directed, and their games judiciously superintended ; that habits of cleanliness, order and propriety should be encouraged by precept and by example.

The *mental development* ought to proceed from a knowledge of those objects which immediately strike the senses. The pupils ought not only to be taught the names of things, they should be led to observe their qualities, the relations between them and their use, and by these means to form clear ideas. Drawings and models should supply the place of those objects which it is impossible to present to the eye. The relation between cause and effect should be invariably pointed out, or the children be led to discover it whenever they are enabled to do so by their previous knowledge. The practice of addressing questions to the pupils will by degrees habituate the infant mind to use its own powers, and to connect objects both by observation and reflection. The various exercises under this head, derive their value from the manner in which

they call the faculties into activity, and the utility of the matter which the instruction communicates. Thus the elements of Arithmetic are useful in proportion as the processes are not only familiar to the memory, but also clear and intelligible : the practice of distinguishing and fixing the outlines of visible objects is useful as far as it not only sharpens the perception of the eye, but also accustoms the mind to discern the component parts of things ; and Reading and Writing are desirable attainments in an Infant School, if their subjects are familiar to the children. While the exercises just enumerated supply ample provision for the cultivation of the sense of sight, it may be desirable that the ear should not be altogether neglected. It is of little importance whether the humble attempts to which an Infant School may aspire, be dignified with the name of music : but experience has proved that the execution of simple and easy airs, with the accompaniment of an instrument, varies the monotony of other exercises, and contributes to form the taste and diffuse a cheerful spirit throughout the school.

The chief test of the utility of an Infant School with regard to *moral development*, is its beneficial influence on the formation of character ; and in order to obtain this end it is necessary to appeal to the best feelings, to awaken within the mind the consciousness of that which is good, and to strengthen the moral powers by constant exercise.

From these premises it will inevitably follow that the hope of reward and the fear of punishment ought to be expunged from the list of the leading motives which should govern a rational and moral being.

The former will in its consequences stop up the source of good and generous feeling by mercenary impulses ; the latter will degrade it by the overpowering influence of mere animal passion ; —both motives are

fit only for a school of intellectual and moral cowardice. Let not the infant mind be corrupted by the promises of indulgence, nor intimidated by the frowns of severity. Let those regulations which the inexperience of the pupils alone renders indispensable, be maintained with firmness; but to prevent them from ever being felt as restraints, let that firmness be accompanied with unruffled serenity of temper, and a winning gentleness of manner.

The instruction given in many of the Infant Schools hitherto established having been influenced by the peculiar religious views of their founders and managers, has retarded the free development of the human powers. This mode of proceeding will be avoided in the School about to be established. This address, therefore, is not offered to the followers of any one sect or party, but to those of all sects or parties who believe that vital religion is invariably manifested by a conscientious submission to the source of all existence, an upright, pure and candid disposition of the mind, an unalienable love of truth, and that state of feeling which excludes selfish motives, and seeks its delight in the practice of universal beneficence.

The proposers of the present Model School hope for the co-operation of those in whom these lines may excite a wish of meeting them on this broad basis. They are convinced that if instead of studiously insisting on diversities of opinion, men would more generally unite in the practice of that which comes home to the feelings with the native force of goodness, and make the same efforts to establish a union of purpose which are made to perpetuate different shades of opinion, that much moral and intellectual evil would be avoided, and good attained. Although the name of Pestalozzi has been adopted, it is the sincere intention of the proposers of this School, that not only the best mode of instruction

shall be pursued, but that any improvements in the system which may be suggested, shall be introduced, from whatever quarter they may proceed, and a liberal supply of facilities for the improvement of the teachers, and of the apparatus for the use of the classes, shall be provided.

N.B.—Persons desirous of obtaining further information may apply to I. P. Greaves, Esq., 15, Bucklersbury.

* * * *Due notice will be given of the time and place of the Public Meeting to be held for the Formation of this School.*

EDUCATION.

WE have been favoured with the perusal of letters from Florence, addressed to P. O. Skene, Esq. a member of the Co-operative Society.—We are happy to find that improved methods of instruction are attracting attention on the continent. The following are extracts.

Florence, Nov. 20th, 1827.

“Being mindful of the great benefits you conferred on instruction here, I have laboured to extend them throughout Tuscany, and all the Schools of Mutual Instruction have adopted them; so that three editions have been made of the little *Fables and Elementary Reading*, and two of *Letture Elementari per i Fanciulli*; which consist of moral tales; and two editions of *Sa Scuola della morale*; and I am preparing a third work, *Racconti morali*, translated from several English authors. Since you left us I have organized eight schools in Tuscany. Two of them for females, one being at Siena in the *Regio Educatorio*; the other at Tigliene, by the munificence of Count Luigi Seristori. The other schools are in the several marches; one at Florence maintained by Demidoff, one at Pisa by a national society, at Poggibonsi, at San Gimignano, at Grosseto, by

the parishes, and another at Scansano by a landholder; and I have procured the adoption of your method of reading in many private schools at Florence. I mention with very great regret that the Hamiltonian system for languages has hardly taken root at all; with the exception of Count Bardi's school for Latin, and my two private schools for French and Latin, there are none. Our masters are too much wedded to the old methods to perceive their error. I send you a treatise published by Signor Dott. Scarabelli with a view to enlighten them; but he has obtained the suffrages only of literary amateurs, and not of professors.

"Keep me always in your remembrance, and believe me to be your very affectionate friend,

"ABATE LUIGI BRACCIOLINI DINJ."
To Sign. Philip Skene,
London.

Florence, May 9th, 1826.

"I did not fail to present the treatise you addressed to me for the Society at its meeting of the 8th instant. My associates availed themselves of the opportunity to decide, that the gratitude of the Society should be formally notified to you for the pains you have taken to introduce Mr. Hamilton's method of teaching into our schools, where the advantages derived from it are most evident. This decision was registered in our Transactions, that it might be a lasting mark of our gratitude to you. For my own part, I am your very devoted servant,

FRED. TARTINI SALVATICI.
Sec. of Correspondence."

WEALTH AND MISERY.

For the Consideration of Legislators.

BY ROBERT DALE OWEN.

No I.

WE adverted, in a recent number of our *Gazette* [*New Harmony*], to the wretchedness produced by the com-

mercial and social arrangements of society. The subject is again forced upon our notice by fresh accounts of the increasing, apparently, hopeless misery of the manufacturing population of Great Britain.

If those who direct the affairs of nations can read accounts like the following, and not feel all the energies of their minds roused within them—not hear mercy and justice, ask them—"Is there no help, no remedy to be found?"—then are the rulers of the world unworthy the situations they occupy, and others must fill them. But we will not suppose it: the still small voice of Nature will whisper even in the ministerial cabinet,—"Injustice! cruelty!" and her voice *must* be heard.

State of the Country—Accounts from Manchester.—After stating that no improvement in trade had taken place to induce the manufacturers to give work to the unemployed, and adding, that whatever the most liberal parochial relief could do, had been done, the writer proceeds:

"But there are thousands and tens of thousands to whose assistance the law cannot, by even the most liberal construction of its beneficent spirit, be extended, and who are, consequently, enduring a distress, the intensity of which it is impossible to imagine; for every variety of wretchedness which the most active imagination could combine for the formation of one picture of exquisite misery, could not furnish such a scene as may be beheld in almost every cottage in the back streets of this town. A gentleman on Wednesday last went into some of the streets between London-road and Ancoats, wishing to behold with his own eyes the condition of the people whose misery, he was willing to believe, was exaggerated. On his return from his melancholy search, he told us with an expression of horror, that he regretted the indulgence of his curiosity: 'I wish I had not gone,' said he; 'the wretchedness was too great even to

be seen.' He had seen houses with no other furniture than a truck covered with straw, on which the heart-broken father sat, with a glazed eye, and a death-like expression on his countenance, seemingly unconscious of the wailings of the half-naked children who lay around him. He had seen emaciated mothers, in whom even the extreme of wretchedness had not extinguished hope, nor slackened exertion, striving to soothe those starving, wailing children."—*United States Gazette*.

Legislators dare not look on scenes like these with apathy. Indifference herself would be forced into exertion. Expedients will be proposed; a remedy will be sought; and will it be found?

Not, we venture to predict, till individual commercial competition ceases.

What remedies have been already proposed? The sufferers themselves have presented a petition praying for a law "to abolish the use of certain descriptions of machinery, which had occasioned a number of hands to be thrown out of employment;" but even if a measure like this were practicable in the nineteenth century, must we, *to save the labourer from starvation, curtail the means of producing the necessities and comforts of life?*

The *London Courier* recommends emigration to Canada on a large scale: but must the inhabitants of Britain, *to get rid of poverty, send away the only real producers of wealth?*

The most general opinion, perhaps, and certainly the most convenient way of settling the question has been, till now,—“our only remedy is patience; let things take their course, and the evil will work its own cure.” Shall we translate this language? It means—“Let the people starve or help themselves; for we know not how to assist them.” And we sincerely believe that it is ignorance, not a want of desire to relieve such appalling misery, that tolerates its continuance.

VOL. III.

But if ignorance on the part of those to whom the suffering multitude look up for relief, prevents them from affording any, how imperative on each legislator the duty to search society for facts that may be calculated to throw light on this all-important subject! Compared to the saving knowledge which shall rescue tens of thousands of fellow-beings from death and starvation, every other species of knowledge shrinks into insignificance. This is the “one thing needful” in Great Britain, at the present moment: it will soon be as important to our own country. Already we begin to hear something of it.

“Some of the mechanics in New York,” we are told, “complain that the market is over-stocked, and, consequently, the regular trade of the city injured by the quantity of manufactures thrown into the market from the state prison.”

We are following the commercial path to wealth that England has chalked out; and her *present* fate will, ere long, be our own.

She has increased her mechanical powers of production, till machines supersede the labour of her people: we are imitating her example. She has augmented her stock of all that man desires, till her markets are glutted, and her labourers starving: we are treading rapidly in her steps. Her merchants and manufacturers have sold *against* each other, till one half the number are ruined, and the operatives dismissed to starve, because they have produced too much; and ours are progressing rapidly towards the same situation.

Is it wise to follow England's footsteps towards a precipice that already yawns to engulf her industrious, but famishing subjects? Shall we allow a fatal experience like hers to pass by unheeded and unimproved? Shall we proceed, as at present, on the road to wealth and prosperity, *with the certainty* before us, that so soon as we have over-supplied all our wants, and all the wants of our neighbours,

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we shall begin to starve? not from famine or failure of crops, or loss of property;—no, *only because we have too much of every thing*. Must abundance lead to want? prosperity to adversity? riches to poverty? plenty to starvation? No, it were folly to imagine it; it *has* done so, but not necessarily: we are on the road that leads to such results, but we *may* turn off from it; we *must* turn off sooner or later. For knowledge will increase, and with it inventions and improvements,—and the world will not submit to the fate of Tantalus.

No. II.

We have expressed our conviction that the increasing wealth and apparent prosperity of a nation, will prove only her approaching ruin, *while individual commercial competition continues to exist*: and we proceed to give our reasons for an opinion at variance with the principles upon which are founded many of the existing institutions of society.

The aggregate of those objects that supply the wants, and contribute to the comforts of man, is WEALTH.

A man who has a regular supply of the objects of necessity and comfort is a wealthy man. He who has them not, is a poor man.

It has been found convenient to represent wealth by portions of the precious metals, and by pieces of paper called money. Money, then, is a conventional representative of wealth: adopted, in many nations, principally because it is more portable than wealth itself.

Money is not wealth, no more than words are ideas, or the painting of a horse is the animal itself. Yet, in consequence of the facility to exchange money for wealth, which at present exists in this, and other countries called civilized, many of us have become accustomed to regard these two terms as synonymous; and even to say wealth, when we mean money; and money, when we mean wealth.

Let us carefully avoid this error; for, gross as it appears when stated,

it is yet often unconsciously made; and, once adopted, it effectually excludes from the mind all correct ideas on the subject we are about to treat. Let us recollect, that if a man were cast away, like Defoe's Robinson Crusoe, on a desert island, and had found there a million of dollars, they would not enable him to procure even a draught of cold water; he would not be richer or poorer on account of their possession. And, on the other hand, one whose wants and comforts are regularly satisfied, is a rich man, though he possess no money; all we can say is, his riches have not been represented by any artificial sign; but they are not the less valuable on that account.

The objects which supply man's wants and comforts are very various and numerous. Wealth, then, consists of a great variety of products; some of them are more, and some less difficult to produce and prepare.

In the rudest state of society, each man produced for himself whatever he consumed: but, by degrees, it was discovered, that many more comforts could be obtained by a division of labour. One man, for instance, was found to excel in hunting, another in erecting huts to defend from the inclemency of the weather; and the one agreed to hunt for his neighbour while the latter constructed a habitation for the hunter. Thus originated professions, trades, and a division of labour. The advantages thence obtained were great: steady, uninterrupted employment resulted in increased skill and facility of production. In consequence, barter became general, and was gradually changed, through a long series of intricate and complicated modifications, till it assumed its present commercial form and character. Its object, however, still remained, or ought to have remained, the same, namely, to *produce* and *distribute* wealth in the most advantageous manner.

One of these objects has been obtained by commercial rivalry. Wealth is produced most abundantly. Com-

petition has urged the human mind to the invention and application of mechanical improvements and chemical discoveries, till these have been made to create wealth for man to an enormous extent.

What that extent is, at present, in Great Britain, no one, that we know of, has ever endeavoured to ascertain, except Robert Owen. He saw the vast results to be obtained even from a rough estimate of this immense and continually increasing power; and he possessed all the advantages for the task, which an extensive personal experience as a manufacturer, and an access to the most authentic statistical documents, could furnish.

Although he soon discovered that all the documents he could obtain were insufficient to furnish a perfectly correct estimate, yet he saw enough to convince him that, whatever the exact amount of Britain's scientific power might be, at least it exceeded the manual labour of *four hundred millions* of working adults. That is to say; to create as much wealth *without* labour-saving machines and apparatus, as Great Britain's five millions of work-people produce *with* these artificial aids, would require an additional population of *four hundred millions* of workmen. And he has further ascertained, that nineteenth-tenths, at least, of this artificial power, have been created within the last century.

These are all important facts. Those who have not investigated the matter, may read them with incredulity. But the following statement will probably produce a conviction, that the amount is not below that now stated:

Some years ago, three of the principal British manufacturers of cotton yarn, made, in different parts of the kingdom, separate estimates of the quantity each workman in their establishments produced, compared with the average production of one person on the plan formerly pursued, that is, with hand cards and single spinning

wheel. They found, on examination, that they agreed in the conclusion, that the proportion between the quantity produced by one person, with the present machinery, and one on the former plan,—was as 120 to 1; subsequent improvements have since raised the proportion to that of 150 to 1. But suppose the former, then, as there are about 300,000 persons employed in cotton spinning in Great Britain, it follows that it would require 36,000,000 of work-people to produce, unaided by the late mechanical improvements, as much cotton yarn as 300,000 persons do actually produce. Now 36,000,000 is nearly one-tenth of the whole amount as estimated by Robert Owen: and yet cotton spinning is only one branch of one manufacture.

This estimate, therefore, cannot be very far wide of the truth; at all events, it is abundantly sufficient for our purpose.

[To be continued.]

MUTUAL FORBEARANCE.

“Be not angry one with another.”

THE disciples of the New Social System are convinced that the character of man is formed for him, and not by him; and in accordance with this opinion, they do not consider that anger should ever be manifested towards any one, however numerous his errors may be. The important consequences which would succeed the general adoption of this principle in practice are so manifold, and in their relation to the happiness of individuals and nations so interesting, as to require peculiar attention. If it be true, that the various dispositions and powers which men possess, and which in infancy are in a state of latency, are placed in human nature by the Creator of all things; if it be true, that the modifications which these dispositions and faculties undergo from birth to death, are the results of exterior influences, such as

education, physical, mental and moral, the education which the school, the domestic circle, and the world affords; and if it be also true, that the actions of men (at least those which are voluntary) proceed from the conceptions of the mind as to true and false, right and wrong, which such education originates;—if these three propositions be true, then also is the grand conclusion true, viz. that the character of man is formed for him, and not by him, and that his actions are the result of his individual nature so modified. All our predecessors, ourselves, and all future generations, have had, have, and will have, their characters formed for them:—first, by their Maker; secondly, by the kind of education they receive; and thirdly, by the results of such education acting upon their will. To be angry with our predecessors for not being wiser than they were, would be on our parts (to say the least of it) folly; and it would moreover manifest in us an ignorance of the principles of human nature and the laws of the human mind, and would be as absurd as to be angry with any of them for not having straight noses. To be angry with our contemporaries either for their ignorance, their folly, or even their vices, would be both foolish and uncharitable; for inasmuch as they are, what they are, through the influence of prior causes added to existing circumstances, it is clear that had we been in infancy similarly organized, and in every respect like them, and had been educated and trained through life in the same manner, we should at every successive period of our lives exactly have resembled them. And since we do not persecute, injure, and deride ourselves for our own misfortunes, so neither ought we to do so to another; but on the contrary, to pity him, and endeavour to our utmost to show him the error of his ways, to call forth the better feelings of his nature, and endeavour to reform his character; and this too in a kind,

gentle, and affectionate manner. If such conduct were constantly pursued by every person who believed in its excellence and justness, the quarrels, whether arising from differences of opinion or fortune, which arise among men would subside, and peace, harmony, and virtue abound. The Christian Scriptures do in an especial manner recommend the subversion of all angry, malignant, and malevolent feelings: they do in a most particular manner exhort men to love even their enemies, and those who persecute and ill-use them; so convinced was the great founder of Christianity of the immense power of love and charity in the reformation of character, as well of the offended as the offender.

In the discourses of Epictetus, an ancient philosopher of the most kind and benevolent disposition, and who was the constant advocate of universal benevolence, there is a passage exceedingly applicable to the present purpose:—the intention of the discourse is to prove “that we are not to be angry with mankind.”

1. What is the cause of our assenting to any thing?

Its appearing to be true.

It is not possible, therefore, to assent to what appears to be not true.—Why?

Because it is the very nature of the understanding to agree to truth, to be dissatisfied with falsehood, and to suspend its belief in doubtful cases.

What proof have we of this?

Persuade yourself, if you can, that it is now night.

Impossible.

Unpersuade yourself that it is day.

Impossible.

Persuade yourself that the whole number of stars are, or are not, even.

Impossible.

2. When any one, then, assents to what is false, be assured that he doth not wilfully assent to it as false, (or at the same time that he knows it false, believes it to be true,) for, as Plato affirms, the soul is never vo-

luntarily deprived of truth ; but what is false *appears* to him to be true. Well then, have we in actions any quality correspondent to true and false in propositions ?

Yes : duty, and contrary to duty ; advantageous, and disadvantageous ; suitable, and unsuitable, &c.

A person, then, cannot think a thing advantageous to him and not choose it*.

He cannot.—But how says Medea?

“I know what evils wait my dreadful purpose,

But vanquish'd Reason yields to powerful Rage.”

Because she thought that very indulgence of her rage, and the punishing her husband, more advantageous than the preservation of her children. Yes ; but she is deceived.

Show clearly to her that she is deceived, and she will forbear ; but till you have shown it, what is she to follow, but what appears to herself ?—Nothing.

Why then are you angry with her, that the unhappy woman is deceived in the most important points, and instead of a human creature becomes a viper ? Why do you not rather (as we pity the lame and blind) so likewise pity those who are *blinded and lamed in their superior faculties*?

3. Whoever therefore duly remembers, that the appearance of things to the mind is the standard of every action to man ;—that this is either right or wrong ; and if right, he is without fault ; if wrong, he himself

* We think Epictetus in error here ; as we have many instances of persons choosing the disadvantageous thing, and knowing it at the time to be such—as in the case of Medea. It is, however, true, that such persons cannot be in a state of mental sanity, some unhealthy habit having obtained a morbid sway in the system : but nevertheless, such persons are to be pitied, not blamed ; and our exertions should be directed to the withdrawal of all those stimuli, whether physical or moral, which tend to keep up the insane state of the victims' minds.

bears the punishment ; for that one man cannot be the person deceived, and another the sufferer ;—will not be outrageous and angry at any one ; will not revile, or reproach, or hate, or quarrel with any one.

Religion and philosophy go hand in hand in exhorting us, the one by precept, the other by deduction, to smother within us and eradicate all tendency of our minds to be angry with our fellow-creatures ; and on the contrary to cherish and call forth into full play, all the kindly, affectionate, and benevolent feelings of our nature, so that in ourselves we may work a change for the better, and by our influence a happy reformation in our less fortunate brethren—less fortunate either in strength of virtue, or extent of wisdom, or both.

1st Jan. 1828.

C. R.

CO-OPERATION AT THORNE.

An interesting pamphlet published at Thorne has been sent to us, entitled, “A Plan for Improving the Condition of the Working Classes,” &c.—Want of space admits the insertion of the following extract only.

“Let us see if the working classes cannot do something for themselves to secure those blessings. Let us remember they are the real creators of wealth. Let us inquire whether it is not practicable, by arrangements entirely within their own power, to create new wealth for themselves ; and, by combining their skill, their industry, and their mental faculties, to bid defiance to poverty, and secure a competency of the goods of life, and a vast accession of intellectual enjoyments and rational amusements ; and, above all, the means of giving such an education to their children as shall secure to them an adequate portion of useful knowledge, and confirm them in virtuous habits. Did the labouring classes of society but know their own strength, and duly feel the importance of mu-

tual co-operation, all these advantages, great as they are, would easily be secured. For we all derive our subsistence, and the materials for clothing, &c. from the earth : and the earth, with God's blessing, and man's industry, aided by machinery, is capable of producing abundantly more than its present inhabitants, or double (or ten times) their number, could consume ; and it is therefore the fault of society when any of its members perish for want."—Page 8.

"The Duty and Benefits of Co-operation among the Friends of Scriptural Christianity ;—A Sermon preached at Belfast, by Hugh Hutton, M.A., Minister of the Old Meeting-house, Birmingham." London, Hunter, 1827.

ALTHOUGH it is not our custom to review sermons or other works professedly of a theological character, yet the title of this publication is so much akin to the subject we advocate, as we think will excuse a short notice of it ; and, as we understand the author is a sincere wellwisher to the best interests of mankind, and particularly of the working classes, (evinced by his patronizing the Mechanics' Institution in Birmingham,) he will doubtless be willing that we should mention his work to our readers.

We have more than hinted in several of our previous numbers, that the principles of Christianity are not only in complete unison with the practice of the Co-operative System, but that that System demands the efforts of all real Christians in its promotion ; and we shall probably on some future occasion enter more fully upon this subject.

The following is among Mr. Hutton's introductory remarks, and relates to the primitive state of Christianity. Speaking of St. Paul's salutations, he says :

"They carry back our thoughts to the days of the simplicity of the Gospel, when Christians loved each other ; when each felt a brother's concern for the temporal and spiritual welfare of every fellow-disciple ; when those who had great possessions, sold them, that they might communicate to the necessities of the poor and persecuted saints ; and when all who were called by the name of Christ, and continued faithful to their profession, were united in one spirit of love and one work of generous and steady zeal, for diffusing the blessings of salvation over the earth."

Mr. H. afterwards remarks, that "the religion of Jesus is evidently designed for rational beings living and acting in a social state ;" that "the dispositions and habits which it encourages with the promise of reward, are such as are eminently conducive to the improvement of society ; the duties which it appoints, have the good of others for their object, either as the immediate aim of the commandment, or as the natural result of the personal virtues, which it teaches us to cultivate ; the passions which it restrains, and the practices which it forbids, are not more injurious to individual happiness, than to the general welfare and security ; the relation which it causes to subsist between all the members of the church, is that of "brethren ;" the heaven which it discloses to the eye of faith, is a state of social intercourse, of purified and blessed communion ;" that Christians "have common ties, common duties, common hopes, forming one extensive family ;" and that "the maintenance of a harmonious fellowship among its members, is therefore obligatory upon all, for their common safety and advantage. As they all compose one body in Christ, the various members should also have a care one for another, 'because, whether one member suffer, all the members suffer with it, or one member be honoured, all the members rejoice with it.'"

We need not say that with a slight modification these quotations might have been taken for extracts from some work describing the Co-operative System : indeed, so fully are we convinced that our System goes hand in hand with, and will be found the best supporter of the practice of the benevolent dictates of Christianity, that we are satisfied it is only necessary our System should be understood to ensure the advocacy of all who have any title to the name of Christian in its support.

Our author further observes :

" *The harmony of affection* is the unanimity which Christianity demands from the extensive family in which she presides ; and such might be the universal feeling and ruling sentiment among her children of every creed and name, did not their own bad passions, illiberal prejudices and selfish or ambitious purposes, so frequently lie in secret ambush in their hearts, to intercept the holy influence of the moral precepts of the Gospel.

" The exercise of this peaceful, generous spirit, is by no means incompatible with the desire of correcting the errors of a brother's faith : neither ought it to be suspended in the most earnest controversies for the truth ; for ' the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned.' Benevolence may be the moving spring of this desire ; a noble anxiety for the edification and happiness of others, may supply all the warmth which accompanies the zeal for their conversion : and he, who is persuaded that he has found the pearl of great price, is not only justified, but praiseworthy, in calling his neighbours together, that they may rejoice with him in his good fortune. But alas ! the excited passions and intolerant self-sufficiency of men, have often been mistaken for a concern for religion, and presumed to decorate themselves with the fair and honourable name of zeal. This is the zeal

which has been always ready to set the world on fire with the blaze of persecution ; this is the zeal which nailed our beloved Master to the cross, and prepared so many fiery trials and bloody deaths for the martyrs of Jesus ; this is the zeal which has tormented and disgraced the Church, through all its later ages, and under all its forms of Papal, Protestant, and Dissenting ; this is the reckless zeal which now is busy in hurling the firebrands of strife among neighbours and brethren, and taking delight in consuming the charities of life."

There are many other well-written passages which admirably support the System of Co-operation and a perseverance in the cause of truth, unpopular though it may be ; but, as they were delivered in the cause of the sect to which Mr. H. belongs, we are precluded from quoting them. The following remarks, however, are worth recording :

" However strenuous men may be in any undertaking which requires the agency of many, unless they operate in concert, both of plan and action, their strength will be wasted, and their labour lost. A house divided against itself cannot stand ; neither can the unconnected operations of a mighty host be of much avail in the eager strife of the battle. — Divisions are not more fatal to the lasting security of a cause, than want of co-operation, to its prosperity and advancement. Where much is to be effected, there must be employed the instrumentality of many ; but even their agency will never produce an adequate result of good, unless the actors combine their powers, and strive together for a common end."

We must, in conclusion, briefly glance at the advantages which our author describes as derivable from Christian Co-operation.

" First ; the communion of liberal minds is one of the most influential among the instruments of human improvement. It brings into one store for

common use, the information, experience and counsels of many; and it distributes the benefits accruing from the wisdom and virtues of each, through the whole circle of kindred spirits. In religious intercourse this is strikingly the case; particularly where each is impressed with a confidence in the candour and honesty of his fellow-inquirers. For there will then be a free utterance given to all their sentiments, and no restraint will be imposed on the expression of the doubts and fears which may accompany the progress of their work. And thus the result will ensue, which we frequently perceive to happen in the other occupations of men, that the difficulties which the power of one may be incapable of surmounting, or the perplexities which a single individual may be repeatedly foiled in the attempt to unravel, will readily yield to the united efforts of a number. No two minds are formed in all respects alike. Therefore, the more who are engaged in a work of mutual edification, the more varied are the talents likely to be which shall be available for the common advantage, and for the supplying of that which is lacking on the part of every individual member."

How strikingly this state of things would be exemplified in a Co-operative Community!

"Secondly; the co-operation which I recommend, will materially serve the cause of truth, by extending among mankind the knowledge of the principles which form the bond of union.

"It is vain to hope that any unpopular truth will ever make its way in the world, without firmness and perseverance on the part of its friends. They who are acquainted with the power of habit and the force of prejudice, will never entertain so unreasonable an expectation, as that men, whose minds have been in the leading-strings of their nursery-creed from the days of infancy, will of themselves take up the resolution to break

through the disgraceful restraints which bind up their noblest energies, and strive to walk alone in the broad way of inquiry. A stimulus must be given, and an example must be set, before any such effort will ever be attempted."

After describing what he considers errors in the creeds of other sects, he proceeds:

"For the removal of such a mass of corruption and error, of what avail will be the efforts of any single hand! Like a voice in the wilderness, feeble, unheard and unanswered, such solitary, unsupported attempts at reformation will extend but a little space, and be spent without advantage. The prejudices of the world are ever in array against the progress of any opinion which comes not with the sanction of a mighty number. A truth professed by a very few, is either passed unheeded by as insignificant, or else put violently down by popular clamour, as an innovation or a heresy. But when its claims are supported and enforced by the united approbation and zeal of many advocates, it at least commands attention, and has a chance of gaining on its side, the concurrence of the candid and sincere inquirer."

The third advantage which Mr. H. sees in Co-operation is, that it defends from bigotry, it being (he says) no uncommon thing "for an outcry to be raised against opinions, without any knowledge of their nature or evidence, and for aspersions to be cast on the characters and motives of their professors, for no other reason but because they are known to be dissenters from the creed of the multitude."

He afterwards describes several other of the advantages of Co-operation, which our limits will not allow us to transcribe. We have thought that the above extracts might be acceptable to our readers; and as they have run to such a length, can only add, that we invite the scrutiny of liberal and rational men of whatever

sect or denomination, being assured that it is in a Co-operative Community only that man will or can "do as he would be done unto," or "love his neighbour as himself."

JOHN P—LL.

"AN ESSAY ON CAPACITY AND GENIUS."

WE find in the Appendix of a work published under the above title, the following passages, which we think may be interesting to our readers.

"I would caution the more wealthy and enlightened against bringing up their children with the usual notions about commerce, barter, profit and loss, &c. if ever they wish or hope to see the human race more dignified than at present. What is the end of commerce? Was it intended that men should spend their lives in going from land to land, and in escaping from danger after danger, for the mere gratification of the silly passion for gain, implanted in them by the erroneous principles of those who were entrusted with their education? If such ideas are to be implanted, why are they not ideas of mental gain, and not for the mere folly of sensual gratification? Commerce has been mistaken as to the extent of its advantages. Had men been taught originally to seek their intellectual improvement, and not the means of creating and increasing luxury; if they had not brought their ships home laden with spices, they would have been stored with accounts of the good they had done to themselves and others, by giving and receiving information.

"It was well said, that Great Britain would have been happier at this day with chairs and tables of her native oak, and food of her own produce, instead of tormenting ourselves and our fellow-creatures, in order to procure the spices of India and the brightest mahogany. And what philosopher is there who would not say

the same; who would not lament that our government (I dare not calumniate it so far as to say our country) has become proverbial for the slaughter of the savage, to procure for themselves the dainties his home afforded, or power over his miserable children for their friends? When the impartial voice of history shall be heard against the heads of our state, what scenes will not be disclosed of most murderous ambition? And were those *men* that ordered and perpetrated the crimes that will be recounted? They were men; but surely Providence did not intend that they should continue in the present state of what they call *society*. It is the society of tigers. Dissimulation is the creed of men, as they live at present, and their practice and their schemes are, to build their own fortunes on the ruin of their fellow mortals.

"And what are all the quarrels and the wars and the troubles of mankind occasioned by? Are they not all produced by a desire either to acquire gold, or of gaining what will enable them to increase their coffers? It is only the state of society that requires any circulating medium; and as a crowd of savages would laugh to see men torturing one another for a yellow metal which is not so plentiful as any other, and therefore more sought after,—as the lowest stages of life would show a sovereign contempt of such scenes, so will the highest to which we are not yet arrived. The world and its provisions should be one great commonwealth; its inhabitants one great family.

"What one train of circumstances makes easy to one man, another train makes difficult to another man. People of different countries, and at different periods, think pursuits difficult or easy, just as circumstances have made them. Difficulty, then, is entirely circumstantial; for as a man's mind is *circumstanced*, he is enabled to solve the most difficult problem in algebra, or he finds it an almost in-

surmountable task to explain the simplest proposition in Euclid. When the trains of circumstances can be investigated and traced from beginning to end, which we may be enabled to do when mankind live in situations a little more uniform, we shall know how to educate our children, so that much of the bugbear, difficulty will vanish from before their minds like a cloud from before the sun."

BRIGHTON SOCIETY.

31 West Street, Jan. 19, 1828.

To the Editor.

SIR,—You state in your introduction to the last number of your Magazine, that we have ample cause for rejoicing in the spread of the knowledge of the true principles of social union.

I can corroborate that assertion by informing you and your readers that at this time last year, there were not more than three or four persons of the working class in this town and neighbourhood who knew any thing of the principles so ably set forth by that great friend of his species, Robert Owen, and the philanthropists of the London Co-operative Society.

Now, Sir, the society of which I am a member, consists of 200; the Worthing society of about 80, formed by a member of our society. Another society is formed at the northern part of Brighton, (for the present at 10, Queen's Place North,) by members of our society, consisting of about 30 persons, and increasing gradually like the society at Worthing. In the neighbourhood of Brighton the principles are known; at Horsham, at Lewes, where we expect every day a society to be formed, and in all the villages near Brighton and Worthing. The Magazine is taken in at Chipstead in Surrey, by a member of our society.

And I wish likewise to impress

upon the minds of your readers, that we not only increase in numbers, but in zeal:—for example, in the societies lately formed, the members pay a larger weekly contribution, one shilling a week being the lowest payment.

The members of benefit societies in this town are turning their attention to trading with their money; instead, as they have hitherto done, lending it to those more cunning than themselves to trade with.

I am, Sir, yours, &c.

WILLIAM BRYAN.

Corresponding Secretary.

PROPOSAL FOR A COMMUNITY.

London, Oct. 28, 1827.

It has occurred to the writer, in consequence of the remarks of the Co-operative Society this morning, that the sphere for their exertions is not the establishment of schools. I think the whole and sole object of their exertions should be the establishment of a community, and the schools should grow out of the community: but, it is said, if we cannot do the good we *would*, let us do that which we *can*; as it is not in our power at present to establish a community, let us establish a school. I would reply, By no means; I think not. First, I would ask, why is it that you cannot establish a community? Is it because you have not got money enough? is it because you have not got enough in numbers to commence operations? or is it because you do not know how to set about the thing? or is it because the daily cares and anxieties of the degrading competitive system shed their withering influence on the minds of your members, and create even there a desponding doubt that they shall ever attain, at least in their time, the almost Utopian object of their wishes? Is it any one, two, or three of these reasons, or is it the whole of them? It appears to me that it is principally for want of know-

ledge how to commence co-operation, and of capital ; but more for want of knowledge than of capital : if, then, the society feel their weakness upon these points, surely it would be better to collect their scattered forces, and bring them all to bear upon these two points so important, so absolutely necessary to the grand object of the society, than to exhaust their strength upon a secondary object. Why cannot you establish a community ? Because either capital or knowledge, or something is wanting among you which you have not : I repeat, I think it is knowledge which you want most. If, then, you so much want capital and knowledge among you, that the grand object of your association is thereby defeated or deferred, why weaken yourselves by spending your energies and resources on a secondary object ? for if you establish a school, it will cost you some money and a great deal of trouble ; and it appears to me, that the same money and the same trouble expended in promoting the formation of a co-operative society, or in acquiring practical knowledge how to form one, would produce infinitely more benefit. If you feel that you are not sufficiently strong to accomplish immediately the objects of your society, I would rather say, Let the consciousness of your weakness induce you to concentrate your forces as much as possible, and bring all your powers of mind and of money, both of personal and of pecuniary aid, to bear upon the one grand object of forming a co-operative society, which shall be able *by its own exertions* to support itself in comfort amid the conflicting interests of society. Till you have done this, you have done comparatively nothing ; and having done this, you have done all,—you will have set the machine in motion which shall shortly fill these islands with happiness. Secondly, I would not have the society spend their time and strength and money in the formation of schools, because

I think that schools can do very little good in the present state of society. It is proposed in these schools to attend to the moral instruction of the children, and exclude religion. Now I think there are hundreds, perhaps thousands of schools in this country where morality is taught in considerable purity ; and yet what is the effect ? the child leaves the school and mixes with the world, and the good effects of the instruction are very soon erased by the circumstances of degradation, slavery, &c. in which almost all children are placed as soon as they leave school. It is in vain to teach children that they should love and respect one another, if they are immediately placed where they find themselves treated irrationally, with cruelty, bad feelings constantly excited in their minds, and surrounded by hourly examples of all the bad passions that afflict humanity, and which give the lie to the good principles inculcated at school. I think decidedly that it can be demonstrated that your schools, however well conducted, will do, comparatively speaking, very little good till you have actually formed a community : this is the grand object, of infinitely more importance than any other ; and to attain this object the society should put forth all their energies, and should not be diverted from it a single moment. It appears to me that the opinion of the society,—that they cannot form a community directly,—is erroneous ; at least, if they cannot, I think it is more for want of knowledge to do it than for want of capital : if so, the society should direct their attention to this object. I would propose for repeated discussion—What is the best plan of commencing a co-operative community ? Let each member, if he can, produce a plan in detail, and let them be discussed at the meeting ; and let the object be to discover the best practicable method of commencing a community as soon as possible, with the smallest number of persons that will ensure the advan-

tages of the system, which are absolutely necessary to make it pay.

The above thoughts occurred to the writer some time since, after hearing a discussion on the subject in your rooms: since that time I have sketched the following plan, whereby ten families may commence a co-operative community with a capital of from 1200*l.* to 1500*l.*

Suppose each family contains four individuals,—father, mother, and two children (one boy and one girl); this makes forty persons:—say one child in each family too young to work, leaves three in each family capable

of work. Suppose two men and two women engaged in education, &c. and this will be a deduction of fourteen individuals from the forty, and there will then remain twenty-six effective labourers,—13 men and 13 women. Suppose they occupy a house as large and convenient as can be obtained without expense, on a farm of 30 acres of land, the land to be cropped in the usual routine with spade cultivation; occasionally all the men might be engaged in agriculture, but in general it would not be necessary.

INCOME of the Society per annum.

The crops of 30 acres of land, <i>£.</i>	<i>s.</i>
spade cultivation, would produce per acre 15 <i>l.</i>	450 0
Six men employed in shoe-making, or some other useful trade, could earn per week 12 <i>s.</i> each	187 4
Say four women engaged in cooking and other domestic duties,—leave nine disengaged who could earn at some light useful marketable employment 6 <i>s.</i> per week each	140 8
	<hr/>
	<i>£</i> 777 12

EXPENDITURE of the Society per annum.

For 40 persons' food, fire, candle, soap, coal, beer, &c.—4 <i>s.</i> per head per week for 40 persons is 8 <i>l.</i> per week, and per year is	416 0
Clothing per head per year for 40 persons, 4 <i>l.</i> each	160 0
Medicine and attendance, supposing no medical man in the society	30 0
Wear and tear of agricultural implements	10 0
House-rent and 30 acres of land	60 0
To purchase manure	30 0
Poors' rates, tithes, and assessed taxes	20 0
Balance carried down in favour of the Society	51 12
	<hr/>
	<i>£</i> 777 12

Balance brought down in favour of the Society in } *£.* *s.*
this year's expenses } 51 12

<i>For stock to commence would be required</i>	<i>£.</i>	<i>s.</i>
Implements of husbandry	50	0
Suppose the land out of order the first year, the crops might perhaps be inferior; allow for this a loss of	200	0
If it be thought advantageous to have a small flock of sheep, 25 or 30 will cost	40	0
To make the house inhabitable for so many inmates	100	0
Pigs and poultry, 20 <i>l.</i> ; seed, 50 <i>l.</i> ; manure, 30 <i>l.</i>	100	0
Suppose a loss of time in making arrangements when the community first meet, allow	50	0
Household furniture and utensils; these must be of the very plainest and cheapest description	150	0
First six months rent, taxes, &c.	40	0
Subsistence; i. e. food, fire and clothing, three months, till some return is realized	150	0
Casualties and expenses forgotten in this estimate	60	0
Total sum required	<hr/>	<hr/>
	<i>£</i> 940	0

To the Secretary of the London Co-operative Society.

SIR,—The above plan is respectfully submitted to your consideration, with the hope that it may stimulate your members, seriously to consider if it be not in their power to begin a community immediately. I think, to carry this plan into effect, that the managers ought to possess a capital of from 1200*l.* to 1500*l.* in case of any unforeseen event requiring a larger sum than is expressed in the estimate. And this sum being obtained to start with, I see no reason to doubt the success of the enterprise. Each family on entering, might be required to pay into the stock 15*l.*; this would make 150*l.* and would leave about 800*l.* to be found by the managers of the experiment. One thing I would remark, and I think it of vital importance to the community, that no person should be admitted who does not bear a good moral character, and whose mind is not fully impressed with the necessity of straining every nerve to reduce the expenditure, and increase the income of the society; of course the same vigilance and assiduity must be used in the management of the affairs of this society, as would be made use of by an active, intelligent individual in his own private concerns, or else it cannot be expected to prosper in a time of such excessive competition. It may be thought, that in this estimate I have underrated the rent of the house and land, and that a house and thirty acres of land cannot be obtained within fifty miles of London for 60*l.* a year. I will therefore just remark, that in many places within 100 miles of London, I have known large country houses in a dilapidated state, and running to decay in consequence of not being occupied: these houses may frequently be obtained for a very low rent; in fact many landlords would be glad to have them occupied, on the sole condition that the tenant should keep them in good repair, as it prevents their running to ruin,

when it no longer suits the pocket or the convenience of the landlord to keep up a large and expensive establishment on the place. I have seen many such houses occupied by farmers, who do not pay a farthing more for their estates on account of the great house; and I think that such places may be obtained within fifty, sixty, or seventy miles of London: but even supposing 20*l.* a year more must be paid for it, it will not materially alter the calculation. I think that I have rated the money earned by the society very low, and that the exertions and ingenuity of the male inmates, aided by the friendly patronage of their London brethren, would produce more than the sum calculated upon; I also think the same regarding the females. It might perhaps be desirable to have the land where a few acres more could be obtained if required. If the society prospered, it would be proper to increase the numbers; this might be done by adding one new family every quarter or half year, if persons of proper character presented themselves, or could be found. There are many other remarks that might occur to me if I had more time to devote to the subject, more particularly relative to the detail of the plan, and to the internal and external government of the society; but these things I trust the wisdom of the society would regulate with moderation and justice to all parties concerned.

There is one more subject I would mention, and this one appears to me the most difficult part of the enterprise; it is the selection of the first ten families who shall become inmates in the society. They ought to be well informed on general subjects, more particularly on morality; and they ought to possess the knowledge of a manual trade, besides a freedom from all vicious habits. They should be well acquainted with the nature of the enterprise, and be prepared to exert their uttermost for its success. Young, well-informed married peo-

ple, I think, would make the best members, as they are likely to have less rooted prejudices than older persons, and their more ductile habits would perhaps sooner bend to the social practices of a community: if persons of this description presented themselves, or could be found, I think it would not be absolutely necessary that they know a manual trade, but only that they should be willing to learn one; and they must of course be of industrious habits. It was hinted to me that your society would perhaps, if a proper occasion could be shown for the use of it, find a small capital of from one to two thousand pounds to form a community on equitable principles; it is this that has induced me to submit the above plan for your consideration. If there be any error or fallacy in it, I should be happy to have it explained and corrected; and if a plan can be produced by any member of your society which is better, it would give me still more pleasure, as the only object of the writer is to promote the good and virtuous ends of your society.

I am, Sir, yours, &c.

A FRIEND TO CO-OPERATION.

ACTUAL OCCURRENCES AND RESULTS OF THE ANTI-CHRISTIAN AND ANTI-SOCIAL SYSTEM OF INDIVIDUAL PROPERTY.

INCREASE OF CRIME.—At the General Quarter Sessions of the Peace for the County of Warwick, lately held at Warwick, the following resolutions among others were passed.

Resolved, That the number of convictions for felony, during the seven years ending Michaelmas 1826, appears to have been 3,840, of which number 1,813 were under the age of 21 years; and that of this number some were of the age of 9, 10, 11, and 12 years.

That notwithstanding the excellent regulations as to the classification and separation of prisoners adopted in the various prisons throughout the kingdom, and in Warwick in particular; notwith-

standing the improvements made in the administration of the criminal law, as well as in the law itself; notwithstanding the advantages derived from the means of education being generally diffused; from the private as well as public exertions of humane and benevolent individuals; from public institutions and penitentiaries; and with making every allowance for an increase of population, and for all those temptations to evil which must ever exist in all large communities;—crime has increased, and is increasing, in a most alarming degree: and has set at defiance every means hitherto adopted for its prevention.

That, as nearly one half of the convictions for felony, in the county of Warwick, are of offenders under 21 years of age, many of whom are scarcely above the age of childhood; and as it seldom happens that boys of tender age are guilty of those excesses, or convicted of those offences, which lead older offenders to commit crimes of greater magnitude;—it appears that there must be some other cause, besides those affecting the general class of offenders, which peculiarly affect them, and lead them into the paths of vice and criminality.

That one of the chief causes of the increase of crime throughout the kingdom is, the treating of the boy of tender age for a first offence, and that of a trifling nature, in the same manner as the most hardened offender for offences of greater turpitude; and by thus making no distinction between the two, all hope of amendment is cut off in the juvenile delinquent, by deadening at the earliest age all those feelings of shame and compunction, which are the best ground-works of reform and amendment.

That if some plan could be adopted, by which juvenile offenders could for their first offence be proceeded against in a summary manner, without undergoing injurious imprisonment, and the disgrace of a public trial, the chance of reform would be more probable, and an opportunity held out to them of relinquishing the yet unbeaten path of criminality.

That it appears that the expense of prosecutions for felony in the county of Warwick, exclusive of all other expenses before and after trial, during the period of the last seven years, was 35,012*l.* being 5,000*l.* per annum.

That the average expense of each prosecution is about 12*l.*

That the average period of imprisonment of each person convicted of felony, including his imprisonment before trial, is about six months; and as his food during that time is about 3*s.* 1*d.* per week, it follows that each prisoner costs the county 16*l.* 11*s.* for six months.

That by the returns of the expenses of the Warwick County Asylum, the cost of each boy is on the average 16*l.* 7*s.* 7*d.* per annum; and without reckoning the other expenses of the prison establishment, it thus appears, that if all the juvenile delinquents who have been convicted of felony had been sent to an asylum in the first instance, without the disgrace of trial, and the evil of an useless imprisonment, the same expense would have been incurred for one year which is now incurred for six months.

That it clearly appears, therefore, in every point of view, that some alteration in the present system of conviction and punishment, as regards juvenile delinquents, would be highly desirable, and productive of great benefit.

POETRY.

THE FEELING HEART.

AN ELEGIAC PETITION.

While others ask for riches, or for fame,
If wise their wish, benign the boon
impart;

Though different mine, their suit let
others blame:

But, O! on me bestow the feeling heart.
Wide as the world of rationals, my soul,
Diffuse the generous and the heart-
felt wish:

No creed, no clime, the rising flame
controul,

But may it burn for universal bliss.
Teach me to feel the joy another knows,
And catch the sparkling radiance of
his eyes:

And, while my breast with beams re-
flected glows,

Forbid pale envy's haggard train to rise.
True as the trembling needle to the pole,
Instruct my heart to turn to others' woe;

May equal sympathy affect my soul,
The while it turns, it always trembles
too.

Though rudely pierced with many a
vicious wound,
Still soft, still tender, be my feeling
breast:

For every wretch, the generous tear be
found;

The full sigh heaved, for every one
distress'd.

Should pale disease my lonely cot invade,
And health my humble roof for ever
fly;

Let not the selfish tear alone be shed,
Nor, unrelieved, the wretched wander
by.

Should poverty's hard hand my power
confine,

O let it ne'er contract the generous
heart;

Teach me, the scanty pittance to resign,
And some small portion freely to im-
part.

When famish'd hunger craves the hum-
ble meal,

And shiv'ring nakedness calls loud for
aid;

My smaller wants forbid me then to
feel,

Nor bear to see their humble suit de-
nied.

When drooping melancholy claims my
care,

And grief's dejected offspring wanders
by;

If not remove their sorrows, may I share,
And speak a pitying word, or breathe
a sigh.

Be it my grand employ, to calm di-
stress;

To wipe the tear from off the mourner's
cheek;

With lenient balm, to heal the wounded
breast,

And consolation's sweetest love to
speak.

Through all the varied scenes of chang-
ing life,

Ye pitying powers, this glad'ning boon
impart;

All else, as best beseems, withhold or
give,

But, O! deny me not the feeling heart.

LINES OCCASIONED BY READING

"THE REVOLT OF THE BEES."

THE SOCIAL ANGEL.

The moonbeams on Loch-Lomond
slept,

The wind was still, and the dew-stars
wept;

And sweet was the perfume each flowret
shed,

When the blue heather waved 'neath the
fairy's tread;

O! it was a night, when the Elfin's glee
Was blythe, in its silvery harmony!

And on the turf their little feet
In frolic mazes softly beat,
Which yet no human ear could waken;
So lightly was the green blade shaken,
That the grasshopper slept in his little cell
Unscared by their gambol, unhurt by
their spell!

But why so swiftly do they fly
Far from the visionary eye?
Like summer insects glowing bright,
They vanish in the pale moonlight!
It is not morn—for no silver cloud,
Like Innocence in her infant shroud,
Streaks heaven's dark veil—as one by
one

The tapers of the night are gone;
Yet all are fled—save the Elfin king,
Who stands so pale and shivering,
As if some higher power was near,
That awed him with the throb of fear.

And lo he comes—so bright—so fair,
The "*Social Angel*" hovers there;
His brow is deck'd with eternal flowers,
Once pluck'd in Eden's holy bowers!
When in creation's morn he came,
Man's fellow kind,—ere guilt and shame
Veil'd Truth's bright beam, and bade
him fly,
In sorrow to his native sky!

ELFIN KING.

Beauteous Angel! dost thou come
To give our race a sterner doom?
Banish'd an higher clime—we roam
The mountain and the dell—our home,
We sport upon the heath's sweet bell,
In rocks, by dark deep lakes, we dwell,
Or o'er the mouldering turret skim,
And on the crystal rivulet swim.
We sport with man, but harm him not,
Oh! sterner, do not seal our lot!

SOCIAL ANGEL.

Trembling Elf, I harm not thee,
I came to view felicity!
To mark those scenes where mutual ties
Yield self,—a grateful sacrifice!
Where heart to heart, and hand to hand,
Cement the holy, social band;
Which first, when this base world was
young,
And planets round their Maker sung,
I fondly thought would ever bind
The principles of human kind!

Ere knowledge dearly purchased shone
And man thought for himself alone,
To weaker minds, power influence gave
And form'd the master and the slave.
How many years of blood and strife,
Oppression, guilt, and waste of life,
Have stain'd this erring world with
crime,

And mark'd with gore the wing of Time
Think'st thou that Heaven bade man re-
strain

His brother man with slavery's chain;
Or till the earth in care and toil,
That he might riot on the spoil?
His brother's weakness, his defence,
His plea, that brother's ignorance;
Why do they shun the light that's given,—
Celestial Truth, first-born of heaven;
While 'mid the world, this beauteous spot
Like some sweet rose, unknown forgot
Smiles 'neath the brambles of the wood
Unprized,—because not understood.
That which wakes stubborn Error's frown
Has call'd a guardian angel down,
That social happiness to find
And pure development of mind,
Which long amid those scenes shall be
The beacon of society!

The Angel ceased; for the morning beam
Shed o'er the hills its roseate gleam,
And as he upward soar'd the while,
Bright on that spot was his sunny smile

WILMINGTON FLEMING

FROM THE "REVOLT OF ISLAM."

Eldest of things, divine Equality!
Wisdom and Love are but the slaves of
thee,
The angels of thy sway, who pour around
thee
Treasures from all the cells of human
thought,
And from the stars, and from the ocean
brought,
And the last living heart whose beating
bound thee:

The powerful and the wise had sought
Thy coming, thou in light descending
O'er the wide land which is thine own
Like the spring whose breath is blend-
ing
All blasts of fragrance into one,
Comest upon the paths of men!
Earth bares her general bosom to thy ken
And all her children here in glory meet
To feed upon thy smiles, and clasp thy
sacred feet.